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“MAN, KNOW THYSELF.”

# THE PROBLEM OF LIFE.

*A MONTHLY MAGAZINE DEVOTED TO*

Spiritual Science and Philosophy, as related to  
Universal Human Progress.

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EDITOR.

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# THE PROBLEM OF LIFE.

THE INTENTIONS of "THE PROBLEM OF LIFE" are: To present to the public, clear, concise statements of thought, relative to all the great religious and social questions of the day; to prove the relation forever existing between mental harmony and physical health, and by such means to assist practically in diminishing the load of sorrow now pressing upon the race; to report and comment upon matters of interest to the general welfare of the race, the world over; to "render unto all their due," and thus oppose no person or party as such; but seek to point out a better way to those who are now sojourning in the darkness of mistake. To review books and pamphlets calculated to enlighten seekers after truth in the various fields of human effort, without respect to person or precedent, holding that a work must be judged by its intrinsic merit, wholly irrespective of the celebrity of the author. Finally, to treat every subject from the standpoint of the higher nature of man, therefore to point the way for an amicable settlement of present differences on the basis of the one Life of which we are all partakers.

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## SPIRITUAL SCIENCE LESSON.

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### LESSON IV.

SPIRITUAL AND PHYSICAL SCIENCE—THE RELATIVE VALUES OF SPIRITUAL AND MEDICAL TREATMENT—WHAT SPIRITUAL SCIENCE REALLY TEACHES, AND HOW PATIENTS ARE HEALED EFFECTUALLY.

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Our lesson upon Faith, last month, having elicited many questions from correspondents, and our time being far too fully occupied to permit of our writing letters except on matters of strictly private business, we have endeavored, in this number of our magazine, to give a condensed outline of some of our private class instructions, and to answer in particular some of the more prominent questions which have been sent to us by readers.

From the spiritual stand-point we must necessarily regard God as all in all. Man is made in the image and likeness of God. Therefore, where we are dealing with persons who have had a religious education, we commence with the first chapter of Genesis, and ask them how, if God is the only Creator, can there be any evil in the universe? If God made all things, and blessed all things, and called all things good, then where did evil, where did the devil, where did the serpent come from? We must always remember Genesis declares that God and this creation is all in all, and therefore the serpent is one of the creations of God; reptiles or creeping things are expressly mentioned in the first chapter of Genesis. They are there numbered among God's creation, and nothing in God's creation can be evil. Therefore the emblem of the serpent who entered the Garden of Eden is not necessarily an emblem of anything evil because it was included in the category of creeping things, which, among other things, were blessed by God. We find here a statement that man as an individual entity has the power of choice within a limited circle. That is, man has diverse powers, and all these powers are good; there can be nothing in man which is not good. Yet the tongue can be used to tell a falsehood as easily as to speak truth. The eyesight is a blessed faculty, yet we can use our eyes wrongfully as well as rightfully. Turning to phrenology, we observe that all our organs are good; those at the base of the brain are good, equally with those at the top and in front. Yet nothing is good unless rightfully subordinated to everything else. Therefore evil is nothing more or other than misplacement of good. It is as though we did not know that everything had its own rightful place in the world, and shows itself to be good when rightfully employed.

No matter how good things may be, nothing will do duty for anything

but itself. Things cannot change their natural places. The eye cannot take the place of the ear, nor the ear the place of the eye. The hand cannot say to the ear, "I have no need of you," but each one must do its own work. Evil comes in only at the point of perversion. God is the Creator of good only; He made everything for a definite purpose. Everything is good in its place. The introduction of evil is merely the introduction of discord—of misplacement. Now let us overcome the discord with harmony; the misplacement with orderly arrangement; then there can be no longer any sin or sickness. We have an intelligent, scientific, religious, moral and philosophical foundation for our spiritual science. Suppose we are discussing with persons not religiously disposed, but who favor the Darwinian theory of evolution; it soon appears that evolution is just as much in harmony with Christian Science as with Christianity or with Buddhism. If we take man as an epitome of all the forces of nature; as combining within himself the mineral, vegetable and animal kingdoms; if we consider man as the highest of them all—theology and Darwinianism agree that man is lord of all on the earth,—why should we doubt for a moment that man in his sovereignty should dominate the fowls of the air, the beasts of the earth, and all vegetable and mineral substances? When we claim that the mind of God is the omnipotent cause of all things, and that the mind of man stands next to the mind of God, in the relation of child to parent, we say that man becomes a representative of the mind of God. And as God is man's only sovereign, so man is sovereign of all below him. Man must submit to the Eternal Being whose child he is, but man must govern everything below himself, and therefore should not be afraid of animal, reptile, drug or mineral. For while in these things we may behold some expression of creative power; and while, when we may study moths, beetles, flies, butterflies, etc., and perceive the hand of the Eternal in them all, yet surely when we study anthropology—the science of man—do we come far nearer to the heart of nature. Is not man the highest creature God has produced? and is not man the highest possible expression of nature from the evolutionary point of view? Therefore it seems to us that all along the natural line we can argue metaphysically instead of physically, and that such arguments will be perfectly harmonious.

When we speak to students who are commencing study, if they are religious people, we begin with God; if they are evolutionists, we begin with the theory of evolution. We invariably take people where we find them, and endeavour to show them that there is no antagonism between seemingly opposed lines of thought. Our first argument is, that the only influence that can come from Deity must be good; and, as God is the author of good only, we are in no danger from God. As God is the only being to whom we need yield, if God is for us, what can be against us? Who can be against us when

we are for God to the extent of acknowledging God in all our thoughts and ways, instead of perversely deifying matter, and bowing to it instead of to the living reality of Spirit? Many people make a great deal of physical causation, but physical causation is just as unknown to material science as to spiritual science. Who can affirm that the visible is the cause of the invisible? but, on the other hand, does not every scientist declare that the invisible is the cause of the visible? Who can say that the visible is mightier than the invisible? Cannot every scientist prove that the invisible is mightier by far than the visible? Consequently, metaphysics only carries one in the medical field a great deal farther than the principle of Homeopathy is usually extended. The theory of Hahnemann was that the highest attenuations are the most powerful. A great many have ridiculed the system of Hahnemann, declaring that very high attenuations are utterly worthless, and leave nothing but belief or imagination to work from. But that which is called imagination nevertheless performs cures which the lower attenuations cannot accomplish. It is so with everything; not the material bulk, not the visible vapor, but the invisible steam propels the trains. Only through invisible agencies can the visible be sustained. Therefore, as mind is the supreme invisible agent, the supreme substance which, in its highest power, we can only conceive of mentally, we come to the inevitable conclusion that all sciences harmonize, while spiritual science is the crowning glory of all.

Consider the theory of atoms: We might take the ground that there is no foundation for a belief in atoms, as they have never appealed to the senses. Atoms are thinkable, but not outwardly or sensibly discoverable. They can be apprehended by the intellect, but not discovered by the senses. You have never seen, tasted, nor touched atoms. If the atom is beyond the reach of the five senses, how did the idea of it enter your mind? How did it impress the idea of its existence upon your consciousness? The atom has revealed itself as a mental entity to the human mind. It is not a physical entity at all—it is essentially spiritual; and being spiritual, it is the individual globule in the great ocean of spiritual existence. We conceive of the atom as being a spiritual, not a physical entity; and being spiritual, it has revealed itself to spirit and not to sense. Now if we could review all the discoveries of modern science, and all the dreams of philosophy, we should find that they all lead to the same conclusion, viz., that matter is necessarily subservient to spirit. It has always appeared to us that when people talk about material remedies, they talk about the lesser affecting the greater.

While we do not say for one moment that physical remedies are of *no* avail, we maintain that of however much use they may be, in certain cases they must be of far less use than the direct action of mind. If we affirm that all is mind, and there is no matter, let us inquire what is meant by matter.

The lowest expression of mental action we may call material. Therefore, matter is included in mind. Mind is ever the larger term ; all that we call matter is less than mind. Therefore, being less, though it may possess some limited power, it cannot possibly equal power with mind, which is the greater. A person might as well say, "I can use a shilling but not a sovereign." How foolish to imagine you can do more with one shilling than with a sovereign worth twenty shillings. We do not say that a shilling can buy nothing, but it has only the twentieth part of the purchasing power belonging to the sovereign. Yet we can imagine a person so ignorant as to go hungry with a gold piece in his possession, whereas, if he had only a piece of silver he would buy something with it, because he knew of its value. If we do not use our mental possessions—if we keep them locked up in our mental ware-rooms, they are nothing to us. What does it matter whether you have an excellent voice, or no voice at all, if you never use it? What matter whether we have talents or not, if we never acknowledge them? The majority of people are living constantly in the lower chambers of their mind, not acknowledging that they have any higher and brighter rooms in their house. They are not spending their coin because, while they have sovereigns in plenty, they do not acknowledge their worth. People talk about the efficacy of drugs and herbs, and the good they have accomplished by means of these agencies, while their success is really owing to their connection with higher agencies, of whose action they are unaware. How singular it must appear to a tyro in medical science to read of the extraordinary remedies which often prove successful ! How strange it is to read in old medical works that blood from a toad's head is of great use ; or that the touch of a dead man's hand has restored the sick to health ; but so strong has been the belief of many people in these strange things, that they have often attributed virtue to dead, inert forms, and by doing so they have taken from their own thought or another's and transferred to some dumb idol a something which has worked a cure. As long as we can believe in anything we can go on using it as heretofore. No one is called upon to change his school till he understands that a new school is superior.

Till we emerge from the shadow into the sunlight, we must do the best we can in the twilight. Every conscientious doctor *does* good because he is good. Every person who has faith in what he does, does good. Every one who arouses hope does good. While we do not endorse the use of physical remedies, we must acknowledge their virtue, provided mind is thrown into them. Therefore we do not doubt that if some one were to take a particular fancy to a particular rose, thinking they could be healed by it, that belief could heal them, provided nothing antagonistic crept in to neutralize it. But you must always remember that the great difference between spiritual science

and mere mortal belief is that spiritual science bases itself squarely upon God, whereas mere mental cure does not base itself in any practical manner on the omnipotent strength which spiritual science has always contended for as abiding in the divine Being. If we can feel certain that God is with us, what is necessarily our state of mind? It is surely one of perfect confidence and peace. If we *know* that God is with us, we can have no fear of anything. As fear causes illness and death, the only way in which fear can be finally removed is by acknowledging the infinite antidote to all fear. If we can acknowledge God as being always and altogether on our side, and God is infinite, then realizing God as an all-pervading presence, we cannot recognize any other influence as of any account whatever. Failing to recognize any other than Divine influence, we close up those avenues of perception through which might otherwise be admitted the injurious influences of mortal mind. Thus, the only way to protect ourselves against antagonizing influences is to place before us the one infinite, supreme intelligence—the All-Good. If we can only feel that good is omnipotent; that good is the sole source of everything; that good is infinitely more powerful than evil; that truth is infinitely more powerful than falsehood; love than hate; wisdom than folly; if we can reach to that absolute metaphysical height where we can deny the power of all lower influences; if we can keep good only before us, then we have an anchor and focus for our thought—a certainty upon which to build; for if we are allied to the infinite, what harm can anything finite do us?

Evil is proved nothing when it endeavors to exert its power in opposition to good. Its endeavors *can* be of no avail so long as we have an intelligent and logical realization of the divine goodness. We need to come into the understanding and perception of our own spiritual life in order to be able to hold ourselves above all sickness and suffering, and protect ourselves from antagonistic influences. If any one says he can conquer all adversaries, he must realize that it is because God's strength is in us. Spiritual science is like all science, it is a discovery, not a hypothesis, not a theory, a speculation, or a belief, but a discovery. We maintain that revealed religion is in truth discovered religion. What can be revealed to us unless we discover it? You cannot reveal stars to a blind man. Even though you take your finest telescope to him, he can have no revelation of the starry worlds. A person who cannot smell can experience no revelation of perfume. A person who has no sense of touch can experience no revelation of marble as a texture distinct from silk by placing his hand first on the one and then on the other; so do we maintain that the idea of God enters the human mind through spiritual perception, or intuition, and that we all have within us the means of making this discovery. Just as children may go out and see the sunshine, and hear the song of birds and the murmur of the ocean, and ask what these things are,

so we may go into the realm of mind—into the spiritual universe, and come face to face with live spiritual realities, with the great truths of immortality and of God; and having found these sublime verities, we may ask: What is God? what is immortality? and receive answers through the ability of our own nature, which is God's son or daughter, to answer the questions we put to our own souls to-day.

We base our whole philosophy upon the truth that we are all children of God. If immortality is truth, we can discover immortality. We do not antagonize anatomy, but we do antagonize pathology and morbid anatomy. Anatomy is the science of form, and physiology is the science of function. We do not take issue with physiology, or with anything that does not present the idea of disease to the mind, but all that does we repudiate. We are perfectly willing that in a spiritual institute students should study anatomy and physiology, provided all the images presented to the mind be pure and beautiful. Nothing is more beautiful than the study of the human body in health. Now if we study botany rightly, we must study flowers in all their health and perfection. So with a study of man; we must study to improve the race in harmony, order, peace and loveliness. With reference to the physical sciences in general, though "natural science" is simply the science of appearances and effects, in the realm of appearance and effect it is good and true. But as there is never an effect without a cause, and never a shadow without a substance, there could be nothing in the realm of matter unless there were something previously in the realm of mind to cause it. Correct, harmonious workings of mind produce beautiful reflections; but distorted, inverted reflections are not true to the original. The original is always true, but the copy is not always perfect. Any one may go to an astrologer or clairvoyant and ask questions concerning his past or future which may be correctly answered, so far as to show that all thoughts are written on the astral atmosphere; in this there is nothing objectionable. But if a clairvoyant or an astrologer undertakes to predict evil, telling you that disease will fasten itself upon you; that your lungs will decay, or that you are in danger of falling into any malady, deny it, or your body is likely to reflect that thought, as mind naturally produces its reflection in the external state.

Do we always rightly appreciate the difference between man's body and inanimate objects? An inanimate object has no recuperative power. Some mind has made a chair and left it finished; if it gets broken it must be mechanically repaired; it cannot be repaired from any impulse within itself. If it lose any of its weight it cannot recover any from internal impulse. The chair does not rest, move, eat or drink. The chair is not continually acted through by mind; but the body of man is a molecular structure, the molecules of which are continually shifting, the body changing, not only every seven



years, but every day. You lose weight and recover it, but you never recover the matter you have thrown off. There is continual change of tissue, therefore the body never needs to grow old and decay. Clothing wears out, for clothing cannot recuperate from an internal impulse; it cannot be renewed from the molecules constituting it; but the body can. As the body is continually changing and recuperating, there is no reason except in the error of mortal belief why we should ever grow old or decay. Decay and death are not necessarily involved in the nature of man's constitution. We can see no reason for decay or death. We do not see why an injured body should not be perfectly reconstructed—put in thorough order through an internal impulse acting upon the external. Children would never expect to die were they not taught to believe everybody has to die. They do not expect ever to wear out, but because they are told everybody wears out. This is the witness of the senses, but there is no fundamental principle underlying it, no scientific reason for it.

No one can explain why any one dies. We can understand a change in the body, which leads to translation in place of death, the body becoming invisible through refinement and etherealization of the substance composing it, as the outward form adapts itself to the requirements of the mind controlling it. We can understand the philosophy of Jesus when he said: "No man taketh it (my body) from me, but I lay it down of myself." We can understand why transition should be a perfectly voluntary act, and how, when we are irresistibly drawn to a spiritual world, we will divorce ourselves from all earthly things through ceasing to attract anything from the earth. The earthly organism cannot run itself. It is not physical immortality, but the abolition of the fear of death, and eventually of death itself, as now perceived, that science teaches. Sickness and sorrow will be destroyed. Sickness is due to misapprehension of the law of being, sorrow springs from mistake. The only possible way to correct a misunderstanding is to come to an understanding of divine truth, which is spiritually discovered. We have never known a solitary instance where a person has been really delivered from sickness until he has come out of the gloom of fear in mind which held him a prisoner. Our difficulty to-day is that we are not sufficiently individualized; we are not individually free and independent. Spiritual science emancipates you by giving you God to serve and obey. Spiritual science places you always in the presence of God; makes you feel that you owe all reverence and allegiance to God. Truth is the only worthy object of thought and regard. Spiritual success comes when you get alone with God in all your thought; you must lose sight of all besides, you must let every affection be swallowed up in the one omnipotent Being. As you lose sight of all other pictures in the contemplation of one alone; as you take your eyes from all

other objects and fix them upon one supremely beautiful ; as your ears may be closed to all sound but the voice of one person, so you will feel, when you come into the realization of the divine presence, that you are completely focalized at the point of the divine mind ; so absorbed in meditation thereof that you are proof against all other influences. You forget all other influences. By one supreme act of will you throw yourself entirely upon the divine. You cut loose thereby from all mortal chains. Healing is to loose the bonds of psychology. Every one is born under bondage. Our mothers were in bondage to prevailing mistakes. Before a child is born the mother fears suffering. Every one around her fears it. Evils are anticipated. Disease and suffering are expected as the natural result of bringing a child into the world, and as the thought has everywhere been engendered in our minds that we are compelled to suffer ; as every mother expects suffering ; and as all around us have expected suffering for us, in common with the rest of mankind, we have breathed in the general erroneous mind—spirit of the world ; and by unconsciously imbibing from this mind-sphere we have become amenable to the laws of mortal belief. We have called them the laws of nature when they are nothing of the kind. Paul said, “ We are not under the law, but under grace.” What is grace? Freedom from mortal belief. Paul was under the law of God. He states that he would not allow his disciples to teach that he preached freedom from the divine natural law, for then he would be preaching that grace should abound that sin might be indulged. The moral law—the natural law—is gracious, infinitely good. The law that enslaves is the law of mortal belief. It is the legislative enactment of mortal mind in error, and, like spurious laws, is honored in the breach rather than in the observance. When we can get from under the pressure of the law of mortal belief, we shall come into the liberty of the children of God. We are then free because the truth has made us free. But we never shall be free so long as we entertain fears, or so long as we share the common opinions of those around us. We never shall be well so long as we live in allegiance to prevailing errors. So, until we can be bold non-conformists for conscience sake ; until we can deliver ourselves from all practices which have proceeded from error and not from truth ; until we have freed ourselves from that allegiance to idols which hold us in mental slavery, we cannot be well, because our welfare depends upon our liberty.

Just as long as metaphysicians live as other people do in all respects ; as long as they indulge in all the common practices of the world, they show themselves still under the dominion of the prevalent false belief. We must separate ourselves by the cultivation of higher thought and accordant practice. It depends upon us individually as to whether we enter into our possessions and live up to our high prerogatives. We can be well if we out-

grow all thoughts of error, but not otherwise. As long as we fear the speech of the world, or what others think concerning us, we take in their mental influence. That is the way one person makes another ill. And this making of one another ill is simply due to one's sharing another's belief. It is a violation of the law of individual self-hood. Individual self-hood is the assertion of the individual acknowledging God and no one else; bowing to truth and nothing else. When we get to the point where we care for nothing but God, truth, and the welfare of humanity, knowing that the welfare of all consists in doing the eternal will of God, we have become perfectly free. As we draw nearer to that goal we become better and better in health. Every belief we give up; every fear we overthrow; every practice we give up that proceeds from depraved thought, shows that we have climbed another round of the ladder, taken another step in the perfect way. While we do not stand entirely aloof from all worldly things, the nearer we get to perfect freedom from earthly anxiety, the nearer we are to God. Perfect health is the conqueror's crown. The effort we have made is a daily effort. We must die daily, *i. e.*, the mortal mind in us has to die daily. The beliefs we have inherited we must give up. If through one treatment a person could give them all up entirely, that person would be healed instantly. Jesus sometimes healed instantly; in other cases he did the work gradually. It is recorded of a certain blind man that his first stage of recovery was one of convalescence; he saw men as trees walking. After another treatment he saw things distinctly. There are often crises to be met, chemicalizations to be endured, as when the evil spirit was cast out and tore the man as it was taking its departure. Unless knowledge of the truth enters the mind of the patient, and he furnishes his house with good desires, pure thoughts, though it may be swept and garnished, if the mind be left a blank, his last state may be worse than his first. If his rooms are empty, seven devils may come and take possession.

We find sometimes that healers do not instruct their patients. It is not well for persons with prominent disorders to come into close contact with patients. It is not desirable for people with bad coughs to subject others to sounds that the teacher earnestly desires to banish, therefore public instruction is not for such, they should receive private treatment first. If you think you are thoroughly cured just because you suffer no more pain, you may be well only in the sense in which the man out of whom the one devil was cast, who afterwards took seven, was well; you may at any time have a relapse. Many do not know what cured them. If they do not understand the science, they may get ill again. After you have been healed you must study, for unless you can keep yourself in a condition where you do not need treatment, you are likely to have relapses. Often, when somewhat weak, you are uncon-

sciously yielding to false belief. Before error has taken a strong hold it is desirable to take treatment from some friend in whom you can confide, who may act as your immediate counsellor. We find it desirable for people to hold themselves in a negative attitude with regard to spiritual matters till they have received some demonstration. An agnostic is often a good person to get along with. He will not say he is convinced until he is. Such a person is far better than an enthusiastic zealot who does not use his reason. We must not avow any more than we can prove. We must hold every subject tentatively until we have verified it. Therefore we do not ask anybody to be too eager to adopt new views. The science of healing makes its way like all other sciences; the attitude every teacher should take to a patient is to work silently for the removal of the symptoms of the bodily disorder, by arguing away its mental cause, and then never be content with improving his bodily condition. Assure all that their only certainty of health is in knowledge of truth. The healing of those who are diseased comes first, but their instruction must invariably follow.

*Question.* How do you go to work to prove that what we are surrounded with is only an appearance?

*Answer.* The appearances we see outwardly cannot be realities in the strict sense of the term, for this reason—they can be destroyed. That which is a positive reality is indestructible. Scientists talk of atoms. The atom is self-existent, indestructible. Reality conveys the idea of substance to the mind. It is substance and cannot be destroyed. Take a chair, for instance; you can burn it up, but though you destroy the chair, can you destroy the chair-making ability in the mind of man? the mental impulse that originated the form? Man's mind can set to work and originate chairs as fast as you destroy them. Therefore the real chair is in the mind. The unreal chair is in matter, and can be destroyed. We do not say there is no such thing as a chair; but we do say that the real chair is an idea, a mental conception, which in thought exists before and after its material expression. The idea which produced the one chair can produce another. Take flowers, for example: The idea of a flower is in universal mind, and is indestructible; but the outward flower may be destroyed. The real flower is a spiritual flower. The life is in spirit; here we have only the shadow. The principal idea does not change, but the external body is continually changing. That which is continually changing cannot be reality. The essential cosmic substance of the universe never comes into existence, and cannot go out of existence. Therefore we must conclude that reality is invisible. That which is invisible never dies; the visible dies continually. It is the difference between the destructible and the indestructible which divides reality from

unreality, and it is at this point where the two words represent diametrically opposite poles of thought, substance (reality), and appearance (unreality).

Q. Is not a snake-bite physical causation?

A. Decidedly not. In the first place, though a snake has a physical form, it is nevertheless a manifestation of mortal mind. It has a degree of intelligence; matter has no intelligence. A snake has a certain power of volition and purpose, and can entertain some kind of thought. It has instinct. It has the power of fascination. It has what we may call *mortal mind* or *animal soul*, while it has not the higher principle which distinguishes man from all below him. What causes a snake to bite? It is a mental impulse on the part of the snake. The mortal mind of the snake stings your mortal mind, and unless your higher principle protects you from the bite, you are hurt. It seems to us ridiculous that a snake can destroy a man when we think that a cause must be equal to, or greater than, the effect. Which is the greater—a man or a snake? If the snake is less than the man, it is unscientific to say that it can kill him. Then what does kill him? Why, a man kills himself, for nothing less than I can kill me. There is a coincidence. At the time of the bite, some influence proceeding from mortal mind may paralyze the action of my mortal functions, and while it cannot destroy me as a spiritual being, it may remove me from the external form. But the question remains, are we not yielding to a false belief when we fear a snake? If we are stung to death without our knowledge, we must remember that we are born into fear, and that the prevailing fear of the world is a legacy bequeathed us by our ancestors. The scientific doctrine of heredity will explain the philosophy of this. Only those who have conquered all fear, and all belief in danger from snakes, are safe, while those who have not conquered are in danger. When Edwin Arnold visited India he satisfied himself that there were men there who really play with snakes when not torpid, and whose fangs have not been removed. The snakes are in a condition to bite at anything; when a chicken is put into their nest they bite it so that the chicken dies almost instantly. But these men put their hands in among the reptiles without danger, because they know their power. There are persons who understand their superiority to reptiles; the cause of man's failure is in his putting himself lower than the brute creation. Once let his fear carry him away, and he is in an animal's power. We are in no danger unless we bring it upon ourselves, or continue in the dangerously negative condition our ancestors brought upon themselves and have bequeathed to us. We are born into fear. As to the bite of a snake, there is always a two-fold cause of danger—one element is the bite of the snake, the other our fear. The bite alone would not harm us, and the fear alone would not hurt us, but put the two together and they produce a third element, which is the source of our danger.

Q. Is faith in the healer necessary?

A. Yes, but not necessarily at the commencement, because all faith rests upon evidence. If you do not know anything about a healer or his system, why should you, and how can you have faith? If we were to go to a strange place and ask the people to have faith in us, they might say: "We don't know anything about you; why should we believe in you?" We should be insane to make such a demand; we should be requesting them to comply with the unreasonable. But if we carry a power that induces faith, we give patients the necessary evidence; therefore faith in the healer is an effect; it is not a primal impulse. For instance, you go into a room where there are certain flowers. You never knew that those particular flowers exhaled any perfume; perhaps you have thought they had no smell at all, but as soon as you enter the room you smell them. The first thing you do is to acknowledge this. Your belief that those flowers smell sweetly or otherwise rests upon evidence. If you believed that they had no perfume heretofore, that is discovered to be a false belief. Suppose you believe a certain bird has no voice, but on entering a room you hear it sing; as you see it and hear it, you are obliged to come to a different conclusion. Your faith is then founded on evidence. You may have been told that some one is very ugly in appearance; shortly after, a very handsome person enters the room with whose beauty you are struck, and that is the very person you had been told was ugly. You cannot but believe in his beauty when it is demonstrated; so when a person possesses healing power, the demonstration comes with it. If you will not believe the rain is falling, or the sun shining, if you go out the weather speedily settles your belief for you.

Faith is our response to something that appeals to something within us. When Jesus said that the faith of some was so great they were made whole by it, their faith was not credulity nor gullibility, but fidelity. Jesus carried with him a healing, enlightening power that compelled candid minds to acknowledge it. So, if people were formerly unbelievers, they might have argued thus: "I once believed Jesus to be an impostor and a sorcerer. I credited the tales of hypocritical pharisees and wicked priests, and I was altogether ready to regard him as an impostor. Now I believe him to be a teacher from God, for I have felt his influence, so that I *know* he is pure. His healing and enlightening power has been exercised upon me. I was *better* from the moment I came into his presence." If Jesus ever marveled, it was that people were so obtuse that they could not respond to the self-demonstrating spiritual power he breathed freely upon all; or what is more likely still, that they turned willfully away from the light. You cannot reasonably ask any one to believe anything without sufficient evidence; and we are quite certain Jesus did not.

If your character is so written upon your face that you look honest, your

face is your fortune, your testimonial. You need no written credentials, as you impress all around you with your self-evident honesty. People say of you: "We are certain he is honest." Thus it is that we recognize healing power in the one who has it and exercises it. We must never forget that faith is often a response. In its moral sense, faith is willing to surrender to demonstrated truth, and the only unbelief which is culpable is a rejection of known truth. Belief must not be confounded with faith, nor unbelief with infidelity. Infidelity is unfaithfulness to perceived truth. Faith is the bearing of testimony to truth when sufficient evidence has been furnished. If you have power to heal, you will assuredly make it known, unless you determinately repress it. If you interpret a song finely, people must acknowledge you are a singer. Let your power speak for itself. Let the exercise of it be your advertisement. Though you go among the most antagonistic people, conversions will inevitably take place. The sun melts the iceberg, and the iceberg, as it melts, gives evidence of solar heat.

Q. Can our intuitions be educated—our intuitions in regard to mental disturbances causing diseased appearances upon the body?

A. Our *intuitions* are always accurate, but we often confound them with *impressions*. Intuition is the voice of the soul; an impression is the reflected belief of somebody, you cannot always tell who. Our divine spirit, which Hindus call our *atma*, speaks in intuition. How shall we distinguish this? An intuition being essentially certain, always conveys certainty to our minds. What we doubt is not intuition, but only an impression; what we cannot doubt is intuition. It is our inward knowledge. When we feel anything with absolute certainty, we have come face to face with intuition; but when we doubt, we often have received another person's idea, and that is doubtful. What is an impression? Merely a thought reaching us from some other mind. We are all breathing thoughts into the air, and they strike one mind after another. People get impressions from each other. These impressions we take, consciously or unconsciously, out of the mental air; therefore impressions are never absolutely reliable; and not being reliable, they always bring doubt with them. If you get an impression concerning a case, you may say to your patient: "I have an idea that something like so and so may have happened to you." You may then ask questions, and we may usually be certain, if we get a strong and repeated impression, that we are on the right track. When we argue down the possibility of *anything* destroying life, therefore, whether we hit the right nail or the wrong, so far as specific causes are concerned, we cannot do any harm. Suppose you get an impression that your patient is ill through jealousy, and you say in mind to this patient: "It is impossible that any one can rob you of your just deserts. God always rewards goodness; therefore, do your duty, and rest in the thought of God's

absolute impartiality." Supposing that patient had not been jealous ; that treatment for jealousy could not harm him under any circumstances, it being essentially pure and good. When we treat metaphysically we never do harm, even if we miss the desired mark ; we never hurt a patient, and we benefit the general atmosphere for others, if our patient does not receive special aid. We are always quite safe in making our patients feel that right will prevail—that truth must conquer. Say to the world, evil-doers may hurt themselves, but cannot hurt you when your confidence is in truth. Always hold yourself in this high attitude, it is a point where you cannot be hurt. Any mental exercise which educates us above susceptibility to disturbing influences is good ; we need educating all round. When any thought of fear suggests itself to your mind, argue it down immediately, and thus render it innocuous. Persistently drive away fear from the centre where it seems to have the most lodgement. If we treat so as to reduce the general bondage in the mind of the world, we benefit not only our special patients, but the very air we breathe. We can instruct all humanity through the medium of this general atmosphere.

The best way to secure a decided intuition is to retire to some place where we can feel safe from disturbance, and there acknowledge, by an act of faith rather than a prayer, the supremacy of goodness throughout the universe. When we are untroubled by doubt, and unharmed by a too timid realization of sensuous objects, we are receptive to divine influx. We must be ready to take up whatever may be shown us as our duty, whether it accords with our previous desires or not. When an unfaltering voice within points out a road, we must at once walk therein.

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The sale of Edward Bellamy's "Looking Backward" passed 301,000 copies during the month of January, and the demand was over 1000 a day. Of the foreign editions, about 50,000 copies have been sold in England, while Danish and French translations have sold well. The sale of "Looking Backward" was only about 1000 during the first six months, and not so very much above that during the second six months. The bulk of the 300,000 has been sold during the last twelve months. *PROBLEM OF LIFE* one year, and "Looking Backward," \$1.25.

We wish to call the particular attention of our readers to the *Banner of Light*, the oldest paper in the world devoted to the modern Spiritual Philosophy. That fearless journal has done great service to the cause of truth recently, by the brave and honourable stand it has taken on behalf of Nationalism. The editorial in reply to Rev. M. J. Savage, which appeared March 1st, and Dr. Schindler's article, March 8th, are worthy of permanent preservation. Published weekly at 9 Bosworth Street, Boston.



## NATIONALISM.

The Nationalist movement is progressing very actively all up and down the Pacific Coast. The first and second Nationalist Clubs of San Francisco, also the Oakland and Alameda Clubs, are attracting the interested attention of people of all grades of culture, and it is a noteworthy fact that those who adhere most closely to the Nationalist idea, in all things, are people of intelligence and refinement.

Misunderstanding and misrepresentation of course prevail in many quarters ; antiquated prejudices are hard to destroy, and then there are of course some vulnerable points in every fallible human scheme (and what scheme is infallible ?), and also it must be conceded to the opposing conservatism, that many of its representatives are pointing out real weaknesses in the present condition or stage of human development, but these deficiencies and blemishes are by no means ineradicable ; therefore instead of expatiating upon their enormity, the true Nationalist seeks to aid in overcoming them. We hear the remark or read it somewhere, often several times in a single day, that the chief obstacle in the path of the progress of the working people, is their lack of industry and thrift. The English working classes as a whole, live far less well than the French, though the wages of the former are considerably higher than those of the latter ; the reason is that drunkenness and extravagance are far more common in England than across the channel. But while it may be safely affirmed that frugal habits would soon improve the condition of the masses immeasurably, we must not for that reason fail to point out the radical defects in the industrial system so long in vogue, but now assuredly passing away. It is singular and lamentable indeed, to hear ministers of the gospel repeat the antiquated folly which has so long assailed the public and private ear from the lips of interested partisan advocates of the rich against the needy, viz : that the wealthy are a better, more industrious, and altogether nobler type of humanity, than the relatively indigent. This is as stupid as it is false, and when it comes from the lips or pen of a clergyman, the man disgraces his cloth ; for if New Testament ethics be vulnerable at any point, their weakness can only be shown in their excessive eulogy of the poor and condemnation of the rich, a mere surface defect pertaining to literal translations only, and then hardly a blemish when we witness the blind idolatry of gold and cringing servility to the rich, which characterizes modern sentiment and practice, and certainly was a prime factor in the downfall of the Roman Empire of old.

Dives and Lazarus in the parable, are extreme types. Dives is a heartless millionaire ; Lazarus is an honest beggar. Do these clergyman who think

Dives the superior of Lazarus, envy him his place in "hell?" If so, they are certainly at liberty to keep him company; but we thought "Abraham's bosom" had superior attractions for the Christian ministry and flock. When everywhere instances are multiplying, proving how enormous fortunes can be made by stealth and violence, and how disgustingly vulgar and licentious many wealthy persons are, can we for an instant tolerate the imputation that money and virtue, or even money and intellect are always, or very often, companions? "Blueblood" has, or had a far better title than gold; as the aristocrat of the olden school places a premium on education and refinement, his motto is ever *noblesse oblige*. The true gentleman will not consent to his daughter's marriage with a wealthy libertine or boor, for he prizes culture more than money. Such true noblemen have little to fear from universal co-operation, as a state of society is inconceivable under the new order, in which intelligence and worth will not command the highest respect. As a matter of literal fact, the most serviceable and worthy people have often been so miserably under paid, that even shocking suicides have resulted from the starvation of genius; while we probably all have on our list of acquaintances more than one estimable man or woman, whose talents command no recognition in the market, where effrontery often takes precedence of merit. Nationalism will come gradually, not all at once—the *Chicago Tribune* to the contrary; and strange to say, a marked copy of that journal, dated March 9, 1890, was sent us by a gentleman whose own business conduct is so admirable, that he refuses to increase his income by letting his property for any purposes save those of thoroughly respectable and reliable business, when by following an opposite course, he could more than double his rentals.

Gen. Walker criticised "Looking Backward" in the February, 1890, issue of the *North American Review*. Mr. Bellamy replied in the March number. The *Chicago Tribune* belands Gen. Walker's painfully one-sided article to the skies, and styles it unanswerable etc., while it is nothing of the kind, and then proceeds to insult reason by most unfairly accusing Mr. Bellamy of evasions and all sorts of artifices to throw dust in his readers' eyes. There is not a clearer or more honest author in the field of modern literature, than Edward Bellamy, though to claim for him infallibility would be absurd. Do the opponents of Nationalism think that Nationalists are committed to every word in a novel, or that they are in honor bound to agree *in toto* with every utterance of the wise and good man whose masterpiece has received a truly phenomenal circulation? Nationalists as a body are fearless, independent thinkers, and are the only element in modern society which is doing anything really practical to destroy deep-rooted injustice, and prevent a cataclysm of anarchy. Miserably paltry views of human nature, such as we often read and hear expressed, are scare-crows which are rapidly losing their power to frighten the thoughtful.

Nationalism develops thinkers in place of toadies ; it countenances no violence, but rests all its hopes on an improved system of education. What better schemes than those already ventilated in "Looking Backward" may yet be put forward, it is rather early to decide ; but if that book has its weaknesses and limitations, as it doubtless has, they will be pointed out and better methods discovered, as the main subject is fully and honestly discussed. "A new earth wherein dwelleth righteousness," is about to appear ; let us see to it, that none of us are fighting against its advent.

The following is taken (slightly abbreviated) from our esteemed contemporary, *The California Nationalist*, March 8, 1890.

#### PRINCIPLES OF NATIONALISM.

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Nationalists maintain that man's struggle should be with nature alone, and not with his brother man ; that the way to fight successfully with nature is to join hands, to co-operate. Nationalists say that the proper function of a railroad is to distribute goods and passengers as expeditiously and conveniently as possible, and not to run the distribution of the country for the sole purpose of putting big dividends into a few pockets. They say that the sole object of farming is to supply the hungry with food, of cloth making to clothe the naked backs, and so forth. In short, Nationalism teaches that production should be for general use, not for individual profit.

Under the present system, labor is bought just as it was in slavery, save that the purchaser has not even the obligation to provide for his "hands." Not only is the wage system worse than slavery in this respect, but also because the wage-slave has to beg for the privilege of selling himself. This condition arises directly from the reduction to private ownership of the means of production. These private owners then compete with one another, which results in the more powerful reducing the weaker to bankruptcy. The method by which the rich become richer, is by taking what is known as the "surplus value" of the laborer's work ; that is to say, a laborer is only hired on the understanding that he produces more than he gets back in the shape of wages. This results in what is known as "over-production," the producer obviously not being paid enough to enable him to buy back the goods made. Apart from this, over-production naturally results from the planlessness of all modern production, each manufacturer working in the dark and being ignorant of the amount of goods his competitors are turning out. The Trusts have formed to regulate this planlessness, but they are regulating it from a purely selfish standpoint ; that is to say—they produce just as much as it will suit their pockets to, not as much as the public really wants. Nationalists propose to remedy this by so regulating industry that it shall perform, with the greatest

nicety of execution, its true work, viz : that of supplying human wants—the necessities without which people cannot live first, the luxuries afterwards. It being clearly proven that our means of production are a long way ahead of our capacities for consuming, it follows that the putting those means at the disposal of all who are willing to work its equivalent to the abolition of involuntary poverty.

How do we propose to introduce Nationalism? Simply by following the natural development of affairs, to its logical conclusion. It is certain that we have long since left the day of small undertakings behind, and that the tendency of all modern invention is to produce and distribute on a larger and larger scale. The railroads in particular have rendered this possible, and there is no fact more clearly proved than that the larger the aggregate of capital employed and the greater the number of men co-operating in production and distribution, the greater the results in proportion to the efforts put forth. The common sense of the race forbids its going back to the days of small production ; the tendency to vaster combinations is a natural force that cannot be checked, and, as the individual grew into the partnership, the partnerships into the corporation, and the various corporations into the Trust, so the various Trusts must sooner or later merge in the great National Trust, in which all citizens will be equal partners. We propose to frankly acknowledge, instead of obstinately opposing this tendency, by getting the people to absorb one after the other the leading industries of the country. This is in entire harmony with the laws of progress as we see them now working ; the great National Trust swallows up one by one the smaller individual Trusts, as they in their turn swallowed the corporations, and as the corporations swallowed the small individual producers. It is probable that the two great distributing agencies—the railroad and the telegraph—will be the first to be absorbed, for distribution is to-day the most important part of production.

The two best books on Nationalism are, unquestionably, “ Looking Backward ” and Gronlund’s “ Co-operative Commonwealth.” We hope, however, to prepare a list of books upon the subject. We are reviewing weekly the latest works, and much of the best thought is to be found in the newspaper and magazine literature of the day.

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W. J. Colville attended the Convention at Summerland, five miles from Santa Barbara just before this issue was published. He will have a very interesting account of that district and the work being carried on there, next month.

*Psychic Studies*, for March, contains a very valuable paper on Intuition, by Albert Morton ; also other excellent matter.

Students of Spiritual Healing send 6 cents, and receive W. J. Colville’s Great Lecture. 50,000 copies already sold.

## USE AND ABUSE OF MEDICINE.

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"All material things," wrote the late Dr. W. F. Evans, in his excellent book *Divine Law of Love*, "are only the outward expression or correspondence of some spiritual reality or essence which represents it to the senses." This is but one of the many ways in which the fundamental principle of Spiritual Science, viz.: "There is no substance but spirit," has been expressed by different writers. Emerson gave expression to the same thought in other words when he wrote, "There is but one mind, and we are all different expressions of it." The truth here expressed is, that every thing which is visible to the senses, including the human body, is a symbol that represents to the senses some spiritual essence or idea. It is not a denial of the existence of the human body as of the visible universe, but is an assertion that these things do exist for the representation or bodying forth of an idea. And in so far as a thing embodies an idea and represents it to the senses, it partakes of that idea and is an embodiment of that idea or spiritual essence. Roots, herbs, drugs, etc., are not existences without quality of any kind, but are each representatives, and more or less perfect embodiments of certain qualities which have their existence in the realm of spirit.

To understand the proper *use* of medicines, we must understand man's relation to his creator, and to things created. Ursula N. Gestefeld says: "There is but one substance—Spirit; but that substance has to man's consciousness different forms of manifestation." In making use of medicine, the object should be to use that form of medicine which will represent to the senses the desired spiritual quality which will establish health, so that its manifestation to man's consciousness may be a manifestation of health. Medicine so used will bring health. But the indiscriminate use of drugs is an abuse and not use. Another and greater abuse of medicine is the superstitious belief that disease cannot be cured without medicine. While the right kind of medicine properly administered may be, and is beneficial to such patients as are not sufficiently developed to receive directly from the Spirit, it is nevertheless true that man, being an expression of Spirit, a personal limitation of the Infinite Being, contains within himself all that is necessary to his health and happiness, and when he understands this perfectly he will be enabled to call forth into existence all desirable qualities from the deep recess of his inner being. While medicine may be used as a crutch for the benefit of those unable to walk by the light of the spirit, it is an abuse of a good thing to insist upon the use of this crutch when we have become spiritually enlightened, and have no further use for it. All is good when all things are in their proper places. When a thing is out of place it is still good in itself, but it ceases to manifest

good to men's consciousness and is therefore termed evil. Spiritual Science does not combat the proper *use* of medicine, but it leads the way to a better and higher art of healing than by the administration of drugs, and does most vigorously combat the *abuse* of drugs or any other good thing.

CHAS. W. CLOSE, PH. D.

## MOVEMENTS OF WORKERS.

### EXTRACTS FROM "DIVINE SCIENCE OF HEALTH."

A correspondent asks if we "are of those extreme idealists who deny matter, and assert that the sole difference between alcohol and water, arsenic and sugar, sewer gas and oxygen, is wholly in the thought of the individual?" Also, if our treatment would be after the formula "that a person could not break their back by falling on a sidewalk, because they had no back to break, neither was there such a thing as sidewalk to fall upon?"

To fully and clearly state our views on the above points, would require more space than is left us, but these questions will be explicitly treated in successive numbers. As regards alcohol *versus* water, we take a pronounced stand for temperance. Water is a normal product of nature, and symbol of truth; alcohol is the result of disintegration, the perversion of that which was good, and consequently is a symbol and agent of destruction and death. We do not indorse the absurd and unbalanced assertions that have been made by some enthusiasts in the name of science. We do not believe that any amount of individual thought will make sewer gas as normally healthy as oxygen; as soon would we expect that man would take to water, and become a fish; dynamite will still continue to explode when struck by a hammer, and arsenic to poison if substituted for sugar. There is a dynamics and chemistry of matter as well as of spirit, a realm of causation and a world of effects. God is the reality and cause, matter the effect; and as there is differentiation in spirit, so likewise is it found in physical nature. Man's thought can modify but did not create the physical world, and there is a right use and a wrong use of the good things that God has made. There is a potence of spirit that can neutralize the effects of arsenic, and enable man to "handle serpents, drink deadly things," etc.; this, however, does not change the dynamic or chemical properties of the thing as regards others, but merely enforces the fact of the superiority of spirit, and of those who make the law of spirit the rule of their life.

**NATIONALISM.**—The *California Nationalist*, published weekly at 3 New High Street, Los Angeles. E. T. Smith, proprietor; W. C. Owen, editor. Terms, \$2 per annum, 5 cts. per copy. Is a truly excellent newspaper in every sense of the word. The articles are full of thought and finely written. A broad, liberal spirit can be traced through all its pages. To all our readers we recommend it most highly; it meets a definite need of the age and must succeed, as truth and justice must eventually triumph.

## A MODERN PHILOSOPHER.

Mrs. Elizabeth Boynton Harbert, has during the past year been engaged in writing a book entitled "*A Modern Philosopher*," which is very optimistic and many interesting incidents have occurred in connection with the writing of it. The central truths which form the warp and woof of the story are found in the following bits of philosophy, which seem to be peculiarly the author's own. The doctrine of the origin of evil is disposed of in this way.

Let us imagine the Creator of the Universe from the depths or heights of an Infinite and Omnipotent Spirit of Love, planning for the greatest happiness of humanity; Infinite Wisdom fore-sees that the highest and happiest occupation and life of the created will consist in the search for discovery and enjoyment of love, knowledge and truth, and the imparting of it to others. As proof of this, what pleasure is there in mere eternal existence without conscious growth and progress? A creator although infinite in wisdom and omnipotent in power could not secure to the created this eternal and supreme pleasure without causing them to commence their tear-ward journey in *ignorance*. Hence the so-called "problem of evil," becomes illuminated with good. Every error overcome, every fear vanquished a mile-stone to mark the celestial progress of the soul towards ultimate and complete victory.

A second point is that a belief in an omnipotent God of Love or Spirit of Love necessitates a final winning to the good of everything created. An earthly parent, omnipotent in wisdom and love, might allow a child to wander far and learn by severe experience that only love and purity and truth were good, but finally love and wisdom must surely win the child, since if he persisted forever in defying this Supreme Wisdom and Love, then must his power of hate be the stronger, thus proving the impotency of love. Hate becomes the omnipotent spirit. An omnipotent love must finally "overcome all evil with good." Hence, there is no dark and baffling "problem of evil," but only the radiant truth of the Eternal Goodness.

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Do not forget that you can obtain the **PROBLEM OF LIFE**, one year, and the *Divine Science of Health*, one year, for \$1.35. The *Divine Science of Health* is published monthly (regular price 75 cents per annum,) by F. J. Miller, 25 Huntington Avenue, Boston. It is always replete with first-class spiritual and mental food, and will be found to contain very much matter just adapted to those seeking health through truth.

## THE GOSPEL OF THE LORD.

## CHAPTER III. (CONTINUED.)

1, *The Works of Jesus in Galilee.* 2, *The Beatitudes.* 3, *Man, the Essence of the Body.* 4, *Man, the Knowledge of the World.* 5, *On doing good for Goodness' sake.* 6, *Fast in secret.* 7, *On Prayer.* 8, *On asking and forgiving.* 9, *As to Swearing.* 10, *As to Killing.* 11, *As to adultery and divorce.* 12, *Resist not evil.* 13, *On Charity.* 14, *Duty to one's neighbour.* 15, *The Law and Prophets.* 16, *On Judgment.* 17, *The proof of genuine goodness.* 18, *On the folly of division or anxiety.* 19, *Heaven is for those who hear and do.* 20, *The teaching of forgiveness illustrated.*

*Sec. 10. As to killing.*

25. Again, ye have heard that it was said by them of old, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment. But I say unto you, that whosoever is angry with his brother shall be in danger of the judgment; and whosoever shall treat his brother with contempt shall be in danger of the council; and whosoever shall condemn his brother shall

28. **ANGER AND KILLING.** Herein, perchance, is a great mystery, that under Christ *anger* is identical with *killing* under Moses; nevertheless, this is so. And if you do not see this now, still you do see that if you be the moulder of the clay, you are its master. And that which you have called your brother is but the clay. Therefore never allow yourself to be provoked, nor to provoke, *not even in thought*, for the consequences, which you do not foresee, are fatal.

Again, you can have no adversaries that are not of your own making; for whatever adversary you imagine you have is entirely within your own imagination. And whatever you dwell upon you make much of. If your adversary be some bad habit, and you dwell upon it, sorrowing over it, feeling helpless under it, or even rejoicing in it, then will this habit become as your judge, who will place you under his own officers of like habits, and you shall find yourself walled within the prison of your own-made habits. But agree with your habits in such manner that they are under your control, and cannot become your controller; and this you can only do by arising out of subjection; by recognizing that you are the moulder, not the clay—the creator, not the creature.

Here it shall be said with reference to the repeated interpolation in the New Testament to the commandments of Christ—the law of God is absolute. For conscience ment of the expression '*without a cause*,' that there is under no circumstances any sake it might be a temporary relief to a law-breaker to have a saving clause interjected in the commandments. What man appearing before an earthly judge shall escape sentence through pleading a saving clause of his own imagination? Neither shall any man breaking any of these commandments of God escape sentence in the world to come by pleading a saving clause. If you will be angry with your brother for any cause whatever, you shall be in danger of being sentenced as if you had killed; and if a husband shall put away his wife, or his wife shall put away her husband, for any cause whatever,



be in danger of the hell of fire. If, therefore, ye are offering your gift at the altar, and there remember that your brother has aught against you, leave there your gift before the altar, then go your way ; first be reconciled to your brother, and then come and offer your gift.

26. Agree with your adversary quickly, while in the way with him, lest he deliver you to the judge, and the judge deliver you to the officer, and you be cast into prison. Verily I say unto you, Ye shall by no means come out thence, till ye have paid the last farthing.

27. And be ye merciful, even as your Father is merciful. For he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

*Sec. 11. As to Adultery and Divorce.*

28. Ye have heard that it was said, Thou shalt not commit adultery. But I say unto you, That whosoever looketh upon a woman to lust after her hath already committed adultery with her in his heart.

he or she is guilty of adultery. By their own acts have they condemned themselves ; and they cannot find release until the full sentence has been served. Or what guilty man is there who shall find in his conscience any commutation ? There is not one. Therefore do rightly whatever you know you should do, and you will in no way disagree with an adversary, nor be cast into prison. But this know, that there is no prison so secure as a man's habit of wrong thinking and consequent wrong doing ; there is no punishment so intense, so impossible of escape as is provided by a man's own conscience. " Verily, I say unto you, Ye shall by no means come out thence, till ye have paid the last farthing."

## 29. ADULTERY

### AND DIVORCE.

In the verses 28, 29 and 30 before us we have the expressions of Jesus as to the relations between husband and wife, as the terms ' husband ' and ' wife ' were then—and are now—generally understood. But to Jesus the meaning of these terms was not the same as it was to his audience. Of his meaning we shall see more in Chapter VIII, section 3 of this Gospel, where Jesus, being questioned on the same subject, gave the meaning he had of these and similar terms. Yet in speaking to the multitude upon the Mount, Jesus spoke from the same understanding as he did later ; so that the passages before us will be better understood after we have dwelt upon the true meaning of the aforesaid terms.

For the present let it be simply stated that the uniting of one physical body, which the world calls man, to another physical body, which the world calls woman, is not the true marriage, but is a symbol of it. Under Moses such physical union was called marriage ; under Christ there are no more such unions, but marriage has an entirely different meaning, namely, the union between soul and body. Now the work of Jesus was to show how the will of the Father may be done on earth as it is always done in heaven ; in other words, it was to show how the principle of love or knowledge might be symbolled on earth. How, then, shall the marriage, which has in the ages past been manifest in heaven, be appropriately symbolled on earth ? The heavenly marriage is expressed on earth where husband and wife are united in purity of thought, in universality

29. It was also said, Whosoever shall put away his wife, let him give her a writing of divorcement. But I say unto you, That whosoever putteth away his wife maketh her an adulteress ; and whosoever shall marry her who is put away committeth adultery. Whosoever putteth away his wife, and marrieth another, committeth adultery ; and whosoever putteth away her husband, and marrieth another, committeth adultery.

30. What God hath joined together let no man put asunder.

of love, in oneness of purpose. Where those conditions exist adultery cannot possibly be committed, nor divorce instituted ; for whoever is universal in love—loving all men and all women alike, or acting towards his neighbour as he would have his neighbour act towards him—is free from sensuality ; but whoever acts from love of the sensual, is a respecter of persons, and is not universal in his manifestations or thoughts.

It was written, Thou shalt have no other gods before Me. The manifestation of a man's love is the index of who his god is. If a man be passionate or sensuous, then his god is Desire or Lust ; if a man be all-loving or patient, then his God is Love or Patience. A passionate or sensuous man will look to Desire or Lust as his father or nourisher ; but an all-loving or patient man will look to Love or Patience as his father. God is love ; and whoever looks TO ANOTHER\* than love is guilty of adultery. O man ! with what thoughts do you look upon every woman ? for adultery is not in act only, but in thought first. Moreover, whenever you imagine sensuous relations with a woman, that imagination is already an accomplished act ; adultery was committed then, O woman ! with what thoughts do you look upon every man ? for no man can imagine lustfully about you, if there be no invitation to him in your imaginations. Who can read, let him understand.

Can you not see ? Have you no understanding ? Are you blind to all else but act or deed ? Then are you blind indeed ; and must needs listen to what you cannot hear, and read what you cannot see. Therefore I tell you, that every lustful imagination and idle thought is adultery already accomplished ; and whosoever is unclean in thought or imagination—no matter how clean he appear in word or act—is unclean throughout ; and unless he repent and make clean all his imaginations, he shall perish.

Whatever you will, that you shall accomplish ; whatever you ask for, that you shall receive. Awaken to your responsibility ; for all your thoughts you yourself think, and all your acts you yourself do. Sister and brother, husband and wife, man and woman, think one of another in purity of thought ; without anger, without envy or any desire. And let all your doings also be alive with goodness, and charity, and justice ; that all may be saved from death to life. Think not that any adulterer hath life of himself, and be not deceived thinking a sinner is yet saved ; for unless a man himself walk by the appointed way, in purity of his own thought and of his own action, he cannot enter the kingdom of heaven.

These things I write plainly, that you may know what is true, and without any other meaning than is expressed thereby.

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\*Adultery is derived from Latin *ad*, to, and *alter*, another.

*Sec 12. Resist not evil.*

31. Ye have heard that it was said, An eye for an eye, and a tooth for a tooth. But I say unto ye, That ye resist not evil ; but whosoever smiteth you on one cheek, turn to him the other also. And if any man would sue you at

**30. RESIST NOT EVIL.** *Good* is like a certain picture which an artist finished. *Evil* is like any part of the picture looked at by itself, and mistaken for the picture. And if the artist had brought a man into his studio, and before his picture had been finished had shown him merely the outline of the picture with the preliminary touches of paint thereon, saying, Behold my picture ! the man would exclaim, How poor, bad, evil ! But if the artist had said, Behold my canvas, and the outline of the picture, and the preliminary touches ! then would the man have replied, The canvas is good, the outline true, and the beginning well. Yet in the finished picture, which is all good, is likewise that which once appeared poor, bad or evil. The world is God's unfinished picture ; but if you will say to yourself, Behold a finished picture ! you will see much that is poor, bad or evil. Moreover, in this saying you proclaim yourself ignorant as an artist ; for an artist would see even perfect work in the mere canvas, or outline, or first touches. And again, because you see the bad and the evil, you admit the picture unfinished ; and you call it bad only in the light of your own idea as to what it should be. But if you, an artist seeing what your painting should be, paint it not so, but otherwise, then are you condemned. If you, seeing what the world should be, make it not so—as far as you are concerned—then have you condemned yourself. For everyone who lives not in the light which he sees, shall banish himself to the darkness which he has preferred to the light.

There is nothing less than good ; there can be no bad of evil. But the good or perfect is made up of many parts, even as a machine or other picture. And although any part is perfect as a part, it cannot be perfect as the whole ; for the whole is greater than any part. And if you say of a picture, that it is imperfect, you mean that it is not yet finished compared with your idea of it. Your idea of it is finished or perfected, and therefore you say, that anything short of your *idea* is imperfect. Yet such imperfect appearance is not such as must be eradicated before the picture can become perfect ; on the contrary, such imperfect appearance is part of the perfect picture, and must necessarily exist before the picture is completed. When you shall see a perfect picture, you shall also see that it is entirely composed of what you have termed imperfect. When you shall see the finished earth or flesh, you shall see that it is entirely composed of what you have termed evil. What, then, is evil ? It is some manifestation or expression which—compared with advanced ideas—falls short of these ideas. Sin is the choosing to remain in evil or in that which by comparison appears evil. Devil is the obstruction created by standing in evil. But, mark you, a time shall come, when such comparison shall cease, and evil end ; for the ideal shall become realized, the unfinished shall become the finished.

Thus evil, or the seemingly imperfect, is necessary to creation ; and furthermore, it is a sign of infinite wisdom and goodness. For, if you were deprived of an ideal to be yet expressed, you would come to an early standstill, and there would be no further progress. Therefore, what you have expressed up to now, and your idea of what you should express, are two contemporaneous pictures necessary to your life and happiness.

law, and take away your coat, let him have your cloak also. And whosoever shall compel you to go one mile, go with him two.

Yet it is because of these necessities that evil or the imperfect exists; for if you had not the ideal picture in mind, then there would be no fault or shortcoming in the real or expressed picture. So infinite Providence has provided that the world, which has been begun, must also be finished; and has placed the knowledge of this necessity in the heart of every man; so that everywhere may be found men accomplishing the Father's design, or completing and realizing the Father's idea.

Creation is like a high tower, which a man built. And at different heights in the tower-wall he placed many windows; so that from each window he obtained a different view of the country around. From the lowest window he saw the swamps and low lands, and all that seemed most unlovely; from the highest window he overlooked the low lands, and the hills that seemed beautiful from intermediate windows were scarcely perceptible from the topmost look-out; and from here, even beyond high ranges and majestic mountains, he could behold the broad ocean and full expanse of sky. And he who looked through the lower windows is the master of the tower, who also looks through the higher windows; and looking at all—from swamp to sky—he sees all good, and each in place. The senses are the windows of creation; and he who looks from every eye, and feels at every touch, taste or smell, and hears in every ear, is the Creator. And all—from smallest cell to most complex organism—he sees as good, and each in place.

*Verse 31.* Then, if evil be good, why resist it? If the canvas and outline and beginning be good, why desire to destroy them? Resist not, destroy not; but build up what you know to be good, fill in what you know to be your ideal. But if evil be bad, and there are some who believe thus, even then why resist it? All you do thereby is to give prominence and power to it. You can never stamp out error by holding up error; and you uphold error when you resist it. You can never teach a child to work mathematics correctly by holding up mistakes as examples. Therefore, be not fault-finders, but discoverers of good; that all men may see that what you have found is good. And seeing the good they also will walk aright; even as, when you have shown the correct working of a problem to a child, he also will be able to work it correctly.

A man who—when his friend will say, Behold all thoughts and deeds, that they are good—will straightway think upon all that is most terrible, or furthest from his ideal of good, is like a man who, when he is told to look and see that it is light, immediately places a darkened glass before his eyes; and turning to his friend he will say, To me it seems that what you call light is darkness. Again, I say, behold the darkness, that it is light! But some one will say, If there be no darkness, why speak of it; if there be no evil, why mention evil-doers? Remember, friend, that I first said, Behold the light! and it was you who informed me of the darkness; I said, Behold all things, that they are good! but it is you who say, Alas! I see much evil.

And if anyone smite you on one cheek, do not seek to defend yourself; be not moved to anger or to defense, even though he smite you on the other cheek. Nevertheless, if anyone smite you once, and you turn the other cheek as if in invitation or provocation for him to smite you again, you shall be in no way better than he who smites you. And in all things, he who provokes to evil is himself an evil-doer. And if one take from you any possession, add to what he has taken, that he may see your persistent good-will

*Sec. 13. On Charity.*

32. Give to him who asketh, and from him who would borrow turn not away. For if ye lend to them from whom ye hope to receive, what new thing do ye? For sinners also lend to sinners to receive as much again. But do good, and lend, never despairing; and your reward shall be great, and ye shall be Sons of the Most High; for he is patient toward the unthankful and ignorant.

*Sec. 14. Du'ty to one's neighbour.*

33. Ye have heard that it was said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them who curse you, do good to those who deal maliciously with you, and pray for those who persecute you; that ye may be Sons of your Father who is in heaven. But if ye love those who love you, what new thing do ye? Do not even the lustful the same? And if ye do good to those who do good to you, what new thing do ye? For sinners also do even the same. And if ye salute your brethren only, what do ye out of the common? Do not even the publicans so?

toward him, and that you value his salvation more than all else. But if you feel unfriendly towards anyone who has taken aught from you, you are guilty even as he; and no one can be unfriendly towards any man under any circumstances, yet be friendly towards his heavenly Father. And if any one sue you for any cause whatever, defend not the action; else you also shall be condemned, even as he who sues you. But if you will say in your heart, If I defend not myself, I silently admit as my wrong-doing what is not my wrong-doing, and all men will condemn me; then are you already condemned; for whoever seeks sanction from the world seeks not, and shall find not, sanction with God. Further, there are no wrong-doings that are not your doings. The sins of the whole world are upon everyone; and to overcome the world, and be healed or made whole in Christ, is to outgrow the world, or to upbuild all imperfect things, and forgive all men their shortcomings. But if you will resist evil, then you have not yet forgiven all men.

31. **THY  
NEIGHBOUR.**

When we come to the Note on *Soul and Body* in Chapter V. Section 4, we shall see more fully than in the present Note the relation between soul and body. But in order that 'thy neighbour' may be placed before you in his true light, it is necessary to make some explanation as to the nature of the Soul. And firstly, Soul is not *being* or *life*, it is an existence or appearance; Soul is form, Being is formless. That which leaves a body at death is not the life or being of a man, for life or being is eternally omnipresence. But what can come and go, appear here and appear there, at different times in different places, is some form or body. The Soul is that form or body which leaves the physical body at death. Remember that your body is your picture of which you are the artist; but you cannot paint your picture without first having your ideal picture in mind. Your ideal picture is your soul. Now your ideal body or soul is a living creature; and when you unite this living soul to a physical body—so that they are no longer as two, but as one flesh—you

34. Therefore all things whatsoever ye would that men should do to you, do ye even so to them ; for this is the law and the prophets.

*Sec. 15. The Law and Prophets.*

35. Think not that I come to take away the law or the prophets ; I come not to undo, but to fulfil. For verily I say unto you, Heaven and earth shall pass away, but one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

36. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of heaven. But whosoever shall do and teach them, he shall be called great in the kingdom of heaven.

cause the physical body to appear living ; and when you withdraw your ideal or Soul, you cause the physical body to appear dead. The difference between your living body and your body sculptured from marble is, that you have put your soul into the former, but not into the latter.

You say your neighbour is that living body which you see ; you say he is soul and body. But neither soul (or ideal) nor body could have any existence without an artist or creator to conceive and mould them, and certainly your neighbour is not a mere existence or thing. Then your neighbour is not that living body which you do see, nor the soul which you may not see ; he is the artist or creator of soul and body, And this artist and creator is the infinite and indivisible being who is our Father in heaven, the supreme Architect and Artist. Your neighbour is the artist, he is indivisible, he is yourself, he is all life. When you look upon that which you call your neighbour, you look upon your own work ; and when you feel some dislike towards your neighbour, it is only that you see in your own work something yet to finish. And how shall you finish it ? Not by holding up to your neighbour his imperfect points, but by pointing out the correct points. And this you can only do by your own example. Above all things show a good example ; refrain from pointing out error or what appears imperfect as compared with your ideal. Love all men whether they prosecute or persecute you, whether they hate or despise you, that they also may manifest in the light of your ideal, and know themselves even as you know yourself. This is the whole law and the prophets.

*Verse 35.* Therefore do all men now press into the Kingdom of God ; because the correct example has been made manifest, because all men have been shown how to work out their own problem, their own salvation.

There was a certain school wherein were many scholars. And the master one day gave them all a problem to work out ; but no one could leave the schoolroom until he had comprehended it. And, the problem being a very difficult one, it was a long time before any of the scholars could make much progress in it. But at last one of the scholars solved it ; and before leaving the room he worked it out on the blackboard in the sight of all the others. And now will many others make great progress and finish the problem. Think you not there shall shortly be a great rush from the schoolroom ? for every scholar now presseth into the playground. Blessed be that scholar who first worked out the way ! Every man now presseth into the Kingdom of God. Blessed be Jesus Christ, who first worked out the way !

37. The law and the prophets were until John. From that time the Kingdom of God is taught, and every man presseth into it.

*Sec. 16. On Judgment.*

38. Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured unto you.

39. Why behold ye the mote which is in your brother's, eye but considerest not the beam that is in your own eye? Or how will you say to your brother, Let me pull the mote out of your eye? And behold, a beam is in your own eye. Hypocrite, first cast the beam out of your own eye; and then you shall see clearly to cast the mote out of your brother's eye.

40. Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by your own words you shall be justified, and by your own words you shall be condemned.

32. JUDGE NOT. Whatever you see is in your mind; for your mind is the perceiver of what you see. Things on earth or in the sky are seen by you only because they are in your mind; and all things are in your mind. Similarly, whatever thoughts you have are in your mind; and all thoughts are in your mind.

Whatever you think of another are your own thoughts; and they may not at all correspond with that other's thoughts about himself. Then, who knows the other best—you or the other? Certainly the other must know himself better than you can know him; and you can know yourself better than the other can know you. In fact, you do not know much about that other. If, then, you pass judgment upon him, you pass judgment upon what you know very little about; and your judgment is therefore untrue. And if your neighbour judge you, his judgment is untrue. And if his judgment be untrue, why take any notice of it? But if you do chafe under it, you give prominence to what is untrue; and this prominence is not a good example, for it is holding up and perpetuating a falsehood. However, your salvation lies in ignoring wrong, and in presenting right.

Moreover, the judgment you pass upon another is a judgment upon yourself; for your judgment is your thoughts, not another's thoughts. One may say within himself, I do so and so, because I think it right; but you, who are looking on, determine his deeds to be wrong. Who now is condemned—he, who sees right; or you, who see wrong? Whatever wrong you see in another is in yourself, and is your condemnation. Therefore your judgment upon another is your judgment upon yourself; and whatever you measure to another, whether it be of character or of any other thing, the same shall be measured back to you. All your own thoughts and words are records for or against you; what you have designed or accomplished in thought or in deed about yourself or about another is testimony already given, and upon it alone you are judged. And whatever opinion another may have about you is not a judgment upon you, but upon himself. First make clean your own eye, then whatever you behold shall be clear. If you have an eye or conviction through which you see things darkly, sacrifice the eye—that is, give up the conviction; for, be certain, that whatever you see darkly or at fault is in yourself, and is not in what you behold.

41. And if your right eye cause you to stumble, pluck it out ; for it is better for you that one of your members should perish, than that your whole body be cast into hell. Or if your right hand cause you to stumble, cut it off ; for it is better for you that one of your members should perish, than that your whole body be cast into hel .

*Verse 41.* And if you have some habitual line of argument by which you confirm yourself when in doubt, and which seems as valuable to you in bringing about a settlement of doubts as your right hand is in accomplishing your habitual work, give it up ; for if it were an argument worthy of holding to, you would not be in doubt ; give it up, also because the argument has become a fixed prejudice. And whoever will make prejudice his eyes to see with and his hand to work with is in danger of losing his whole body. Once make prejudice your helmsman and your vessel must be wrecked.

In the foregoing remarks the *you* spoken of is that personality whom men mistake themselves to be ; for when they judge, they think they judge another ; they do not recognise that all other's thoughts and deeds are their thoughts and deeds. But when you recognize that you are the other whom you judge, then is that other judged. And this view of the subject, although quite consistent with the former view, seems to be so contradictory, that one is apt to be puzzled. The inconsistency appears in this, that you are taking two different views of the same subject ; you are like a man who views a house from two different sides—they may seem like two different houses ; and until he can take the two views into one view he cannot recognize that the house he is looking at is the one house. If you look at the subject of *duty to your neighbour* in the light of being different from your neighbour, it will appear different from the view of it in the light that you are your neighbour. Each view has its proper place and time ; but you will not understand your subject thoroughly until you can take both views into one view. In philosophical writings—for example, in the new testament—you will frequently meet with seemingly contradictory statements, where in truth there is no contradiction ; but you will not be able to reconcile the two apparently different statements until you can see in one view the different points of view from which each was made. And therein again you will see the perfection of Providence ; for if one point of view were useless, the whole view or understanding would be as it were like the house with one view or side taken out of it. There is nothing useless ; it is well to see all questions from the stand-point that you are different from your neighbour ; but it is not well to become rooted to that stand-point—you must see all. There is a time for approaching the house from two different directions, when they will seem two different houses ; and there is a time to see that it is not two different houses. There is a time for considering Life intellectually, when it will seem to be many different lives ; and there is a time to know that there are not many different lives. You must see all. There is nothing to be taken from you, but there is another view for you to see, which complements and completes what you have seen.

*Verses 42-44.* So that when you come to these verses it seems as if Jesus here taught the opposite of what he taught in Verses 38-41. For in the latter did he not say, Judge not ; but now does he not say, Judge ? Does he not now say that you are to judge men lest you be deceived by a wolf in sheep's clothing ? yet his teaching is quite consistent. I tell you, You cannot help judging ; for your every thought is a judgment, and you



*Sec. 17. The proof of genuine goodness.*

42. Beware of false prophets, who come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them. Do men gather grapes from thorns, or figs from thistles ?

43. A good man out of the good treasure of his heart, bringeth forth that which is good ; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil. For out of the abundance of the heart his mouth speaketh. Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Either make the tree good, and its fruit good ; or else make the tree corrupt, and its fruit corrupt ; for the tree is known by its fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

43. Wherefore by their works ye shall know them.

cannot stop thinking. But if you believe yourself to be that personality, which you seem to be, you will also judge another to be that personality, which he seems to be. Therefore judge not in this way, because it is a false judgment. Nevertheless, if you persist in so judging, you are likely to be deceived ; for there are a great many excellent imitators or wolves who may beguile you by their speech and magnificent plans, but who are not doers of what they preach nor accomplishers of what they plan. They may appear to you, who judge by sounds and promises, to be doers and accomplishers ; but how do you know they are ? They may be, but they may not be. And as long as you judge from appearances you have nothing reliable to go upon ; you have nothing by which you can tell undoubtedly whether it be a sheep, or a wolf looking like a sheep. But if you *will* judge by appearances, then at least test the sheep, whether or no they be wolves ; for wolves have certain habits which sheep have not. If a man has much that is pleasing to say and promise, first see the fruit of his good intentions ; see if he be a liver of his right teachings and a fulfiller of his promises ; but if not, follow him not.

The wolf gains entrance into the sheep-fold because of his false appearance. But every wolf looking like a sheep shall be destroyed in the consuming fire, even as every tree that bringeth not forth good fruit is cut down and used for the fire. What do you understand by *fire* ? It is derived from a Sauskrit word which means *to purify*. Think as you will about the nature of this fire ; but whatever to you is its nature, it is in truth that *place* in which all *persons* perish whose nature—such as is indicated in the above text—is wholly hypocritical.

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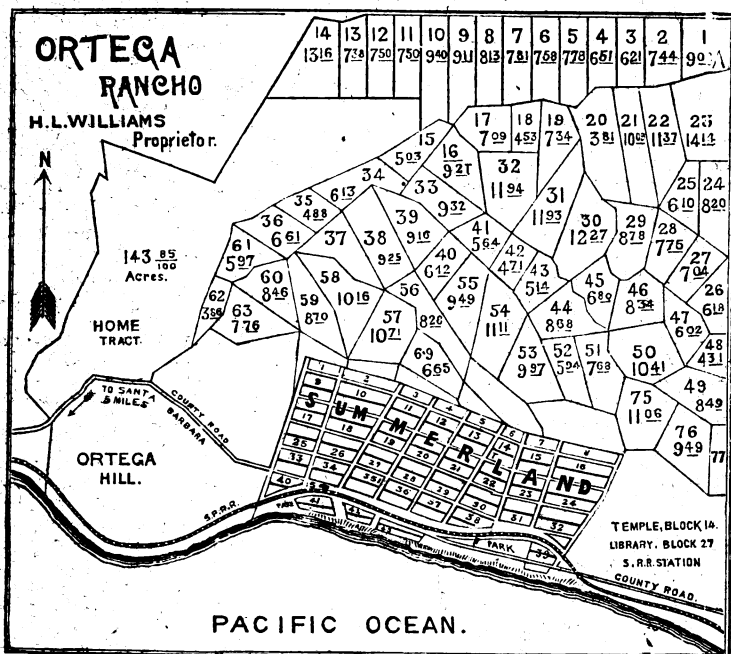
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